[illegible] the husband is rather consistently [illegible]

The principal [illegible] to some extent in the expectations of one [illegible] husband expects from his wife not [illegible] all kept house, prepared meals, clean [illegible] sexual faithfulness, loyalty, and [illegible] most women. Thus a wife provides [illegible] ping, and even hunting. She supplies [illegible] and lots. While adultery [illegible] is also careful not to gossip about her [illegible]. She offers him many small physical [illegible] on the husband's return, fetching his [illegible] is more careful of her personal ap[illegible] on a trip. A wife will also not chastise [illegible]

A woman, on the other hand, expects her husband [illegible] to provide the principal food supply [illegible] and loyalty, but she is not as ready [illegible] from which she herself is called upon [illegible], like her man to remain with her in [illegible] of their economic obligations [illegible] expectations. They certainly do not [illegible]. In the event of a wife's illness, how[illegible]

Between spouses who have been living together for a long time, there is evidence of considerable and deep emotional attachments. [illegible] confessed that when his second wife died he became extremely depressed, took to drinking heavily, and even attempted suicide. [illegible] in depression and worry. In a man as [illegible] as economic dependence, that [illegible] ever to seek remarriage. On the other [illegible] end of field work who showed no de[illegible] or assertiveness, the man is, in many respects, emotionally more dependent on his wife than she is on him.[*]

One of the warmest, if not the warmest, interpersonal relationship in Kaska society is that existing between siblings, particularly [illegible] and between siblings of opposite sex. [illegible] significant that this quality of sibling relations, as expressed by the use of kinship terms, tends to be projected into other social relationships characterized by strong affection and friendship. Thus lovers sometimes exchange brother and sister terms of address, while two men, whose friendship is particularly warm, may call each other "brother."

Four terms are used to distinguish between siblings [illegible] and are extended to parallel cousins. While the pattern of warm sibling relations is also commonly extended to such cousins, especially where maternal cousins are thrown into association under conditions of matrilocal residence, it is in the nuclear family that age is most important in determining sibling

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[*] [illegible] pp. 195–196, 201.